THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Let a man take pride in his achievements of virtue. Let him take satisfaction in his moral conquests. Let him have faith that he can do, and no height is inaccessible to him."—MARTER.

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TWELVE MONTHS OF "MORMONISM."

FOR twelve months I have been a member of the Church of Jesus Christ of Latter-day Saints; for twelve months I have known that the gospel taught by this Church is the gospel of Jesus Christ, and that Joseph Smith was a true Prophet, raised up by the Almighty, and through whom the gospel was restored to the earth in this age. For twelve months I have tried to live the life a Latter-day Saint should live, and have experienced twelve months of exquisite joy and happiness.

Just twelve months ago the first of this month two "Mormon" elders came to my home and proceeded to explain to Mrs. Cummard and myself the first principles of Latter-day Saint Theology. We expected to hear some very strange doctrine, and were not a little surprised when the missionaries began to teach us the self-same gospel that was taught by Christ and His Apostles, namely, faith in God, and in His Son Jesus Christ, and in the Holy Ghost; repentance; baptism by immersion for the remission of sins; laying on of hands for the gift of the Holy Ghost—all New Testament doctrine.

I may say that at the time I met these men I was leaning toward agnosticism. The religion which I had been taught from my childhood did not appeal to me; it did not satisfy my soul; there was something wanting. The preaching of the ministers did not

carry with it the power and conviction which, as I had read in the Bible, accompanied the preaching of the Lord's early disciples, the humble fishermen of Galilee. It was apparent to me that ninety per cent of the church-goers with whom I was acquainted went to church on Sunday as a matter of form. No reference was made during the week to the service of the previous Sabbath; it was a Sunday religion, donned the first day of the week and put off the other six. The people were more interested in the topics of the day than in religious matters. And this is not to be wondered at, for we had been taught that all we had to do in order to be saved was simply to believe on the Lord Jesus Christ.

For a number of years I attended meetings of different sects—Church of England, Wesleyans, Methodists, Pleasant Sunday Afternoons, etc.—but failed to be impressed with them. In consequence of this, I felt justified in withdrawing myself from them. I continued, however, to attend Pleasant Sunday Afternoons occasionally, but I did so principally to please my wife, who thought, and wisely, too, that any religious service is better than none. I am very glad now that I did patronize these afternoon services from time to time, for it was at one of them that I first saw the man (a "Mormon" missionary) from whom I afterwards heard the glad tidings of the restored gospel.

It came about in this way: Pleasant Sunday Afternoon services were being held in connection with Saint Cyprian's Episcopal Church, Edge Lane, Liverpool. The meetings, while for men only, were not confined to members of that church; the public were invited. Announcements were sent out that on a certain Sunday the subject would be discussed, "Why do working men not attend church." This attracted a large gathering. Several short addresses were made and some plain and pointed reasons assigned why working men do not attend church services. Then a stranger, evidently an American, arose and explained his views in a very impressive manner. They were in accord with the views of the entire assembly, and when he sat down he was accorded a warm round of applause. I was so impressed with what the gentleman said that when I returned home I related it all to my wife, who seemed pleased with the interest that I was manifesting in sacred things.

Some two or three weeks later, while transacting a matter of business at 295 Edge Lane, Liverpool, the headquarters of the Latter-day Saints, European Mission, I met the gentleman whose remarks at the church service a few weeks before had made such an impression upon me. I told him of this, and after conversing for a few minutes he invited me into a room, where he explained the first principles of the gospel and gave a brief account of its restoration to the Prophet Joseph Smith. When parting, I invited him to call at my home the following Monday evening and explain more fully the doctrines of his Church.

My wife was not at first inclined to give the elder a hearing, but when I told her that he had explained many principles which I had often thought about, and she saw that I was getting interested in matters pertaining to religion, she became reconciled, and she decided to remain at home the evening the missionary was to visit us and hear what he had to say.

Monday evening came and promptly at seven o'clock, according to appointment, the "Mormon" missionary (Elder William A. Morton), accompanied by Elder J. Robert Price, made their appearance. In a few minutes we were discussing a subject which proved very interesting to my wife and myself—the Godhead. When our attention was called to the absurd doctrine taught by the sectarian churches with respect to the Holy Trinity, we marveled. We were so interested in what the missionaries told us that we gave them an invitation to visit us the following week. This they did, and then weekly visits followed.

I attended the meetings of the saints, and felt the Spirit of God manifested in them. The Lord enlightened our minds so that we were able to comprehend the truth and planted in our hearts testimonies concerning the divinity of the mission of His servant Joseph Smith. We were baptized and confirmed members of the Church, and have rejoiced from that time up to the present.

I have endeavored, in my humble way, to explain the principles of the gospel to my relatives and friends. I have shown them many of the prophecies of the prophets concerning the great work which the Lord would establish in the earth in the last days, and how these prophecies have been fulfilled; I have pointed out to them the prophecy of John the Revelator, concerning the restoration of the gospel in the last days by an angel, and told them of the fulfillment of that inspired prediction, but they have shown but little interest in these sacred things.

I cannot understand why people do not believe and accept "Mormonism," its principles are so plain, so scriptural and so reasonable. But instead of accepting it they fight it like a deadly enemy. This strengthens my testimony, for Jesus said that His disciples would be hated of all men for His name's sake. I rejoice that I am a member of the Church of Jesus Christ of Latter-day Saints; I know that it is the true Church of Christ; the Lord has abundantly blessed me and my family since we became members of His Church; He has opened up our way so that we are able to gather with His saints in the land of Zion; and our parting testimony to all is that we know that "Mormonism," so-called, is the work of God; that Christ is the Savior and Redeemer of the world, and that Joseph Smith was an inspired Prophet of the Most High.

29 Needham Road, Liverpool. JOHN CUMMARD.

PERFECT self-control must be acquired before man can possibly have full salvation.—HENRY H. BLOOD.

BIBLE MANUSCRIPT CENTURIES OLD.

From Detroit, Michigan, U.S.A., comes a report of an interesting discovery of an ancient Bible manuscript said to contian important sayings of Christ which have been lost to the world for over thirteen hundred years. The account of this remarkable discovery will be read with interest by archæological and biblical students. It is as follows:

"Locked up in a vault in this city and carefully tempered by an atmosphere artifically charged to represent the warm and dry climate of the plains of ancient Egypt, where it reposed for centuries, is what is believed to be the most precious set of manuscripts ever brought to this side of the world.

"To every believer in the Christian faith, this manuscript has a personal and intimate value. To every biblical student its discovery is a new and precious miracle. In fact, the manuscript is one of the greatest of modern miracles, for in it the Christ speaks again,—speaks in words lost and forgotten for thirteen hundred years.

"Not a student nor archæological authority who has been permitted to view and glance through the precious manuscript has any lingering doubt that he has been permitted to behold a Bible of Greek text, authentically copied within two or three centuries after the period of Christ, and miraculously preserved, not only from the fiery furnaces to which the Moslem hordes consigned the world's greatest collection of manuscripts when the wonderful library at Alexandria was stripped and its contents destroyed, but from the ravages of time itself, in the treasure casket of Egypt's sands.

"At the present time the value of the manuscript of the Bible, owned by Charles L. Freer, a noted art collector and expert in Oriental potteries, of this city, is believed to be second to none in existence. It is believed to be more perfect in preservation and completeness than the famous Alexandrian manuscript, the true arch and body of the modern Bible. The latter manuscript is the most precious possession of the British Museum.

"As yet the manuscripts here in Detroit have only been scanned. Placed in the hands of Professor H. A. Sanders, a noted archæologist and student of the Bible, he quickly searched in the best preserved of the tomes for a passage in St. Mark's gospel to find if the missing passage spoken of by St. Jerome were true. To his amazement and delight he found it, and he burned to make his discovery to fellow Bible students without investigating further. He readily gained Mr. Freer's consent to give what is believed to be an authentic record of a saying of Christ, new because it had been lost for more than thirteen hundred years, to the archæological society. And thus it was that the existence of this very remarkable manuscript became known to the world.

"So far as the manuscripts have been examined it has been discovered that the text of the four gospels, Matthew, Mark, Luke, and John, are complete. The Alexandrian manuscripts, which, like the Freer manuscripts are believed to have been saved from the Alexandrian library before its books were given out to be destroyed, are wanting in the whole of Matthew's gospel up to chapter 25: 6, and from John 6: 50, to 8: 52.

"These deficiences are supplied in the Bibles of to-day, but the Alexandrian version of the Old Testament has been regarded as doubtful in the form in which it has been preserved as to the psalms. The Freer manuscript containing the psalms, is not in such a good state of preservation as much of the rest of the manuscripts, but it is believed that with care every line of the psalms may be traced.

"The history of the finding and the purchase of manuscripts is only second to their value as a discovery. How far Mr. Freer went to obtain the manuscripts, and what price was paid, he is not prepared to say at this time, but tells enough to make it one of the most thrilling adventures of a collector's life.

"At Gizeh about six miles out of Cairo lives Ali Arabe. Ali Arabe has become old and rich, but he still loves a precious find, and loves a bargain. Ali Arabe is an Arab and a Moslem and he believes that he should take Christian money for the glory of Allah.

"Among the bazaars Ali is a familiar figure. He knows the true from the false, for he was once a digger in the ruins. Ali knows where many things are in the ruins.

"Dr. Granfell and Dr. Hogarth, who represent the British Museum in Egypt, well know the value of Ali as an expert and as being able to bring to light wonderful things that have long been missing from the tombs and catacombs according to inscriptions which they contain. They are frequent visitors to him. In one of his six houses, tucked away in boxes and stored in chests, or covered with rugs so that they will not be observed, are fragments of marble, mummies and mummy cases, jewelery, stone carvings and every conceivable ancient thing of value.

"In the spring of 1907, Mr. Freer met Ali Arabe in the bazaars of Cairo and was asked to visit him. Mr. Freer readily accepted, for he had heard that Ali had something very valuable and he wanted to have the first chance at it. It happened that the old dealer carelessly opening cases and chests about his house one day to find a missing article, had disclosed to the astonished sight of a collector, a very wealthy and well-known American collector, a quantity of manuscripts. This collector was at the time visiting in company with Dr. Granfell and Dr. Hogarth of the British Museum, but they were not present when the manuscripts were disclosed.

"Mr. Freer won Ali over to show him the manuscripts, and when he saw them he wished to possess them because of their beauty.

Ali was very uncommunicative about them, merely saying that he believed that they were copies of the Bible.

"There were four of the manuscripts. They contained from about one hundred and twenty-five pages in the smallest to three hundred and twenty-five or three hundred and fifty in the largest of the four volumes. They were of vellum or parchment, and were beautifully engrossed in a penmanship that had all the beauty and grace of painting and at the same time the exactness and alignment of print."

WISHING AND WORKING.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing, with a will
That spurs him on to action.
And keeps him trying still
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes, not by wishing;
But by hard work, bravely done.

EBEN E. REXFORD.

THE way to learn to run is to run, the way to learn to swim is to swim. The way to learn to develop will-power is by the actual exercise of will-power in the business of life. "The man that exercises his will," says an English essayist, "makes it a stronger and more effective force in proportion to the extent to which such exercise is intelligently and perseveringly maintained." The forth-putting of will-power is a means of strengthening will-power. The will becomes strong by exercise. To stick to a thing till you are master, is a test of intellectual discipline and power.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1907.

Conferences.	Conference Presidents.	Branches	Missionaries.				Local Priesthood.					Members.	Total Officers and Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emigrated.		Excom'unicated.	Died	Strangers' Houses Visited.		Gospel Conversations	Tracts Distributed.	Books Distributed.	Meetings Held.
			Apostles	H. Priests	Seventies.	Elders	Ladies	H. Priests	Elders.	Priests.	Teachers.	Deacons.						Over 8 years old.	Under 8 years old.			In Tracting.	By Invitation.				
Birmingham	W. E. Corbridge	9			8	14			10	17	4	10	513	554	57	611	97	37	9		7	51217	5440	27331	277994	4507	2222
Bristol	Richard J. Smith	4		1	7	18			22	10	14	17	331	394	27	421	37	14			1	53073	1852	23399	251678	8133	906
Grimsby ...	B. A. Seare	5			7	8			5	10	10	7	176	208	54	262	37	31	2		2	36136	3410	22665	259229	7756	1090
Irish	Jesse S. Brough	2			1	10			9	4	2	3	110	128	39	167	23	7	4		1	26806	546	7236	120822	3449	141
Leeds	W. B. Enniss	9		3	4	20			2	29	6	17	625	679	53	732	116	51	5	1	8	73514	4296	19217	427612	6486	1554
Liverpool ...	T. S. Gregson	13		1	5	22			6	11	13	6	491	527	69	596	171	29	1			109852	8518	42385	650704	25916	1739
London	Soren Peterson	18		4	7	28		1	30	17	13	20	526	607	87	694	130	33	6		2	109396	3715	34890	580644	10854	2540
Manchester	Geo. T. Beesley	8		1	6	14			9	13	4	6	386	418	20	438	96	51	1		4	75873	1020	22228	376212	5216	800
Newcastle ...	W. H. Caldwell	9		2	5	16			18	9	17	26	469	539	148	687	72	45			5	222565	2552	44612	486359	23647	750
Norwich ...	W. A. Dimond	4			6	8			12	11		5	207	235	38	273	30	18	6		3	32905	2868	26768	190053	7189	908
Nottingham	Thomas O. King	9		1	8	13	1		26	19	21	14	292	372	60	432	33	34	7		7	76240	3673	41119	424629	7639	1253
Scottish	Wm. A. Budge	6		2	5	14			16	4	10	11	287	328	130	458	61	16	3	1	2	60919	2525	16061	268277	10564	816
Sheffield ...	James Nisbet	3		1	5	12			8	9	3	5	254	279	95	374	83	31	4	1	2	23687	2277	8033	260407	6368	888
L'pool Office			1		1	2																					
	Total	99	1	16	75	199	1	1	173	163	117	147	4667	5268	877	6145	986	397	48	3	44	952183	42692	335944	4574620	127724	15607

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 23, 1908.

WHAT IS "THE PRIESTHOOD"?

In Protestant Christendom there is a strong dislike to the word priesthood. That is because it is associated in many minds with priestcraft. Yet there could not be more opposite terms than they. The Holy Priesthood is Divine Authority; the right given to man to act for and in behalf of Deity. Priestcraft is religious fraud; the assumption of authority not conferred, involving deceit, false pretence and blasphemy. It is usually accompanied by greed, soul-merchandise, fee-mongering, and sometimes with extortion and oppression. True priesthood is of God; priestcraft is of the devil. One is for the benefit and uplifting of humanity; the other is for the aggrandisement of the presumptuous and pretentious few.

The Holy Priesthood cannot be had without Divine communication. From "the beginning" at different times God has deigned to bestow it upon chosen men, whom He authorized to declare His word and will and to administer ordinances, rites and ceremonies in His name. That which they declared and performed as He directed, was accepted by Him and was of the same effect as if He had attended to it in person. That which His appointed servants sealed or loosed on earth by His word was sealed or loosed in heaven. That was the authority given by Christ to His Apostles, and which He received from the Eternal Father. It was a restoration of that which was held by prophets and patriarchs in the earliest ages of the world. It was the power of God for the salvation of man. It came down from heaven and led up to heaven.

That authority could not and cannot be effectually assumed by any person of himself. If he takes it in name, or form, or pretence, it is without force or effect with the Lord. As stated in the Epistle to the Hebrews: "And no man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. 5: 4). Christ did not glorify Himself to be made a high priest. He received the authority from Him who said: "Thou art a priest for ever after the order of Melchisedek" (verses 5, 6). Preaching is one thing, administering ordinances in the name of Deity is another thing.

Anyone may preach, or lecture, or exhort, in his own name, if he can get people to listen to him; but he must not do so "by authority' unless he has received it actually from the Lord. If he uses the name of the Father and of the Son and of the Holy Ghost in any ceremony and has not been authorized by them, his act is void in heaven and he is guilty of taking the name of the Lord in vain.

There are two priesthoods mentioned in the Bible—the greater or Melchisedek, and the lesser or Aaronic including the Levitical. The greater includes the lesser,—the latter may be had without the former, as it was in the interim between the time of Moses and that of Christ. The Melchisedek Priesthood is so called because of the great and mighty man who held it in the days of Abraham, as mentioned in Hebrews, chapters 5 and 7. The reference to that which was "without father or mother" "having neither beginning of days nor end of life" was not to the man but to his priesthood, in contradistinction to that of Aaron, which was settled upon "the sons of Levi," and as to one specific calling, upon the firstborn of the lineage of Aaron, so that it came by descent under the Mosaic dispensation. Not so with the priesthood after the order of Melchisedek held by the Savior and given by him to His Apostles (see John 20, 21.) They had authority to ordain others to that priesthood in its several offices and callings, as Moses had and as Jesus had, and which they exercised (as related in the New Testament) in the organization of the Church of Christ.

The notion that all priesthood ceased with the Savior is incorrect. It was not abolished but "changed." (Heb. 7: 12.) The Melchisedek Priesthood was restored in Christ, and animal sacrifices being no longer required, gospel ordinances took their place, and the offices in both the greater and the lesser priesthood were filled by men of any tribe or lineage, as designated by revelation and directed by the Holy Ghost. Elders, presbyters or priests, bishops, teachers, deacons, etc., were ordained and made essential features of the body, as well as apostles, prophets, evangelists, etc. (Acts 6: 6; 13: 1-3; 14: 23; I. Cor. 12; I. Tim. 3 : 1-13; 4: 14; Titus 1: 6). These all held divine authority, or in other words the Holy Priesthood. When divine revelation ceased, divine authority was no longer bestowed, and men not called of God usurped positions in the decaying church and the power and gifts belonging thereto soon faded away. Offices and ordinances were changed, new ceremonies were instituted, priestcraft prevailed and the results are seen in distracted modern Christendom.

For the establishment of the latter-day Church and kingdom, as foreseen by the Hebrew prophets, it was necessary that the holy priesthood should be restored. This was accomplished by the ministrations of holy messengers from on high. John the Baptist, holding the keys of the lesser priesthood, came to earth as a ministering angel and ordained Joseph Smith and Oliver Cowdery to the authority he held. Peter, James and John, the Apostles,

holding the keys of the higher priesthood, came in like manner and ordained those men to that authority. Thus both the priesthoods in their fullness were restored and are now on earth "for the last days and for the last time," to remain until Christ shall reign and that which is perfect shall come. All the offices and callings in both divisions of that Divine authority are in the Church of Jesus Church of Latter-day Saints.

From the office of apostle to that of elder all the callings and ordinations are in the higher or Melchisedek Priesthood. All persons ordained to any of them are elders, though there are different positions in that priesthood for various functions and purposes, so arranged that there is no conflict or infringement of duties, each being distinctly defined by revelation. They are separate offices in the one priesthood. The offices in the lesser priesthood are also distinct as to power and duty but are all in and parts of the body of the Aaronic priesthood. There are but these two priesthoods in the Church; in the sense that they all hold Divine authority it might be said that they are one, as they are in spirit and purpose when duly inspired, and what they do in the ministry is by virtue of the priesthood in them vested. The Lord, however, has designated these offices as under two divisions and two only—the Melchisedek and the Aaronic Priesthoods.

The powers, duties and ministrations of those several officers bearing the Holy Priesthood or Divine authority are not explained in the New Testament. They are only alluded to. It is not to be expected that in the few writings that have come down to us in the copies that have been translated into English all those details would be given. The theory that those scraps of instruction from the former Apostles "contain all things necessary to salvation" and for our information in church matters, forming a complete guide, is not only false and misleading but absurd to the last degree, in face of the questions and disputes and misunderstandings of that which is written, which have disturbed mankind and brought trouble and conflict and even bloodshed and horror. The necessity of the restoration of Divine revelation and with it Divine authority is palpable and pressing. We rejoice in the knowledge that both have been restored.

In the revelations of God contained in the Book of Doctrine and Covenants the entire order of the holy priesthood in both divisions is set forth. It developed from a small beginning until every office in it was provided for. The earlier revelations are merged into the full manifestations unfolded in Sections 107 and 124. Provisions made for circumstances existing, and possible in the childhood of the Church, were succeeded by the complete order of the priesthood and its succession that appears in those sections, so that the removal of the Presidency by death or any other cause leaves no room for cavil or personal ambition or family favor, but the right of leadership grows out of existing authorities in natural

sequence. Every organization pertaining to the priesthood is set forth for the perfection of the entire body and the perpetuation of that holy order.

The Holy Priesthood after the order of the Son of God, in which Melchisedek was a noted and shining light, with its appendage, the Aaronic or lesser priesthood, is now on earth to abide and not be overthrown. Those who receive it and magnify it in any capacity which they are Divinely called to fill, will be recognized of God in their administrations in this world, and in that which is to come will be crowned as kings and priests unto God and Christ and reign in immortal glory. Their power and authority will extend and increase throughout the eternal ages, and be exercised for the redemption of the lost, until salvation shall reach every soul that can be saved in some condition in the "many mansions" of the Father's universe. God be praised for the restoration of the everlasting priesthood!

C. W. P.

"THERE are three kinds of people in the world," says a recent writer, "the wills, the won'ts, and the can'ts. The first accomplish everything; the second oppose everything; the third fail in everything." The shores of fortune, as Foster says, are covered with the stranded wrecks of men of brilliant ability, but who have wanted courage, faith, and decision, and have therefore perished in sight of more resolute but less capable adventurers, who succeeded in making port.

To the Relief Societies.—The Relief Societies in the European mission are each requested to make out a report for the year 1907, showing the number of meetings held, also socials, bazaars, etc., number of persons assisted, amount of cash received, amount disbursed, cash and other property on hand and any other interesting data. Each report should be signed by the president and secretary of the society with their addresses, and forwarded as soon as possible to Mrs. R. B. Penrose, 295 Edge Lane, Liverpool. Will presidents of missions and conferences oblige by circulating this notice?

The Yearly Report.—The Statistical Report of the British mission for 1907 is published in this issue of the MILLENNIAL STAR. We are well pleased with the record. The details show the great work performed by the missionaries. In addition to the large number of meetings held and discourses delivered and gospel conversations had, 4,574,620 tracts and 127,724 books have been distributed, and the baptisms for the year reach a total of 986, lacking only fourteen, who were ready but prevented from coming forward in time, of making up one thousand. We congratulate the earnest elders in the field on their success, and praise the Lord for His blessings upon their efforts. Now for bigger returns in 1908!

A VICTORY OVER PREJUDICE.

Elders Thomas R. Wilks and Owen L. Brough, who arrived at Cape Town, South Africa, November 17th, 1907, and were restricted from permanent landing by the government authorities on the professed grounds of insufficient visible means of support, and were given temporary permits, owing to the illness of Elder Thomas R. Wilks, have now been granted permanent immigration privileges.

About five weeks prior to the arrival of Elders Wilks and Brough a cable news item appeared in all the South African papers stating that two "Mormon" missionaries were coming to South Africa. Upon their arrival they were taken in charge by the Cape Colony immigration authorities, and were prohibited from landing under the clause of "persons not in possession of visible means of support and likely to become a public charge," although prominent local friends offered to guarantee their independence.

Elder Brough and one of the missionaries took the case from one office to another in the immigration department of the government, without success. The United States Consul was appealed to and was confident of success, as that had attended a similar case some months previous when an immigrant was allowed to send to the United States and obtain the means neccessary to fulfil the requirements of the law. But not so in this case. The immigration authorities wrote the consul stating that this case stood on "quite a different footing," but not one word as to how or why.

The cause of our trouble was proved not to be financial but religious. When I called on the steamship company, and in defence of the immigration department's ruling the chief clerk said, "Why! they're Mormons." I asked him point blank, "How do you know?" and he refused to tell me.

Again we called on the immigration department, I in person this time, and was informed that the matter had been considered and that the Prime Minister was the only person who could alter the decision. So I went to see the minister at the Colonial Secretary's department. After I had used much persuasion and had not allowed the "middle-man" to shift me to subordinates, and quiet me with the statement that the matter had been once decided, I was taken into the presence of one of the chief executives, Sir Peter Faurie. Here I met a man of possibly sixty years of age, stout in build and in appearance rather severe, but when his confidence is gained he is found to be a man of even disposition, charitable, and even-minded. I told him in a nutshell why I had come to him, and he opened up the conversation by asking me why we were called "Mormons." This gave me a splendid opportunity of telling him of the restoration of the gospel, from the prayer of Joseph Smith to the persecutions of the saints, through

the spreading of the truth. This he took a keen interest in and thirty minutes won the battle, for he told me to call the next day, stating that we had been complained of, but giving me assurance that no religion would be discriminated against and that he would in the meantime investigate the matter.

This one, grand old man, with breadth of mind, with liberality, saved the colony a disgraceful incident to its discredit, and indirectly helped on the work of God through the preaching of His servants.

Sunday saw the largest gathering at a regular meeting in South Africa since the work began, and we all rejoice greatly in the strides which are being made.—RALPH A. BADGER.

MISSIONARY THOUGHTS.

IN the course of our missionary experience it is interesting, and at the same time painful, to listen to the many conflicting ideas which members of the different religious societies entertain respecting the plan of salvation. Perhaps no other set of men hear such a variety of religious opinions as do the elders of the Church of Jesus Christ of Latter-day Saints. It is strange that otherwise intelligent people should become entangled in such a network of error and confusion. It is also strange that people who live peaceably as neighbors, governed by the same laws in civil affairs, should be so divided in their beliefs with regard to heavenly laws and quarrel with each other about those religious beliefs.

Now, it is required of the subjects of every earthly kingdom that they observe the laws of those kingdoms; that they show respect to their rulers, magistrates, etc.; that they conduct themselves properly, and live at peace with each other. The laws of these kingdoms have been framed without discrimination; there is not one law for the rich and another for the poor. In the eyes of the law all men are equal.

The heavenly kingdom is the greatest of all kingdoms; its Ruler is the King of kings and Lord of lords; its laws are perfect. Those who enter it will have to be obedient, systematic and orderly, for the Great Ruler has said, "My house is a house of order." When He was here on earth He was asked by a rich Jewish ruler what a man would have to do in order to become a citizen of His kingdom. The King told him there was one code of laws for all His subjects, and except a man conformed to it, he could not become a citizen. "Verily, verily, I say unto you," said He, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." Christ had no compromise to make with the scribes and Pharisees; there was one law for them as well as for the publicans and sinners; all would have to "enter in at the straight gate."

In this connection I will relate a little personal experience.

Recently my companion and I had to travel fourteen miles to fill an appointment. We were making the trip on bicycles. The road was in a deplorable state, and the sleet made cycling very disagreeable. One who has not had experience can scarcely realize the work that is required to push a bicycle over the country highways, which in many places are not very well kept. We picked the best path available, which was the footpath. After traveling some distance, we were stopped by a policeman, who wanted to know by what right we were riding on the footpath. We asked him what harm we were doing, and he promptly informed us that we were trespassing—in other words, that we were violating the law. We were somewhat surprised at this; we thought that at such an inclement season riding bicycles on the footpaths would be permissible. But the officer told us different; the law would have to be respected for the protection of the public. We told him we were not acquainted with the laws of this country governing such matters, and after warning us against infringing on the law again, he allowed us to proceed.

This led me to reflect upon the similarity between human and Divine governments. "Order," we are told is the first law of heaven; and before we can become citizens of the kingdom of heaven, we must be willing to observe its laws. "Not every one," said the Savior, "that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—ADOLPH M. REEDER.

THE CHRISTMAS "NEWS."

WE have received additional copies of the Christmas edition of the *Deseret News*, published at Salt Lake City, Utah, U.S.A., notice of which has already appeared in the STAR. Copies of this magnificent paper can be had by sending to this office, not later than February 15th, one shilling for the ordinary form, or fifteen pence for the bound or magazine form. This includes postage.

FROM THE MISSION FIELD.

Baptisms.—We are pleased to report another baptism in the Birmingham branch. On Sunday, December 29th, a baptismal service was held at the Turkish Baths, Birmingham. President William E. Corbridge spoke briefly on the ordinance about to be performed, after which eight persons were added to the Church. Elder Donald A. S. Priestley officiated. The converts were confirmed at the regular afternoon service.

Departures.—Elders Joseph A. Capener, George E. Briggs, Elbert H. Barlow, Frank S. McAllister, British mission, sailed January 22nd, 1908, per s.s. *Celtic*, accompanied by two emigrating saints. The following Elders sailed to-day per s.s. *Canada*: From Great

Britain—Brigham A. Seare, Edmund O. Norr, James R. Stuart, H. R. Sloan, Jr., H. G. Warner, G. A. Hoopes. From the Netherlands—Le Grande Richards. From Switzerland and Germany—Christian Murri, Stanley F. Kimball, Leland I. Acomb. From Scandinavia—James R. Peterson, R. J. Peterson, H. G. Johnson, J. Alma Anderson. There were sixteen emigratings saints with the company, which was in charge of President Brigham A. Seare, Elders Le Grande Richards and Hugh R. Sloan being his assistants.

Successful Socials.—A very successful and enjoyable social was held in the Forrester's Hall, Charlotte Street, Hull, Wednesday evening, January 15th inst., in honor of President Brigham A. Seare, who has been honorably released from his missionary labors to return home, and Sister Naomi Crofts, who is emigrating to Zion. An excellent program was rendered and refreshments, in the shape of all kinds of fruit, served. A beautiful set of carvers and table knives were presented to President Seare by the elders of the Grimsby conference and the saints of the Hull branch, as a token of their love and esteem. President Seare carries with him the hearty good wishes of all who know him, having by his energetic and faithful labors endeared himself to them.

A very enjoyable social was held in the Stockport branch, (Manchester conference) on Friday evening, the 17th inst., in honor of President George T. Beesley and Elder Charles W. Sherwood. Both elders labored in this branch and are held in high esteem by saints and friends who wish them God-speed and a safe and pleasant journey to their home in the mountains.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson 2.—Man's Free Agency.

Text: We believe that men will be punished for their own sins, and not for Adam's transgression.—Articles of Faith, 2.

General reference: The Articles of Faith, Lecture III, pp. 54-66.

I. Free agency is God-given.

1. A consequence of the Divine attribute of justice. (a) Without freedom of action man could not be held accountable for his acts. (b) Yet the natural results of individual acts are inevitable.

2. Proclaimed in scripture. (a) To individuals: Adam (Pearl of Great Price, Moses 2: 27-29; 3: 15-17; see also Genesis 2: 17, and compare Doc. and Cov. 29: 35); to Cain (Genesis 4: 7). (b) To mankind in general (Book of Mormon II. Nephi 2: 16, 27; Alma 3: 26, 27; 12: 31; 29: 4, 5; 30: 9; Helaman 14: 30, 31; see also Doc. and Cov. 29: 39; 58: 27, 28; 98: 8).

3. Assured to man from the beginning. (a) Satan's unsuccessful attempt to destroy man's agency. (b) Christ's offer accepted (Pearl of Great Price, Moses 4: 1; see also Abraham 3: 27, 28; compare Doc. and Cov. 29: 36-39; 76: 25).

II. Free agency entails responsibility.

1. The law of cause and effect. (a) Demonstrated in nature, for example, violation of the laws of health brings illness. (b) Also in spiritual growth—no act of ours ends with itself but tends toward greater good or increasing evil.

2. Individual responsibility proclaimed (Matt. 12: 36; see also 10: 15; 11: 22; II. Peter 2: 9; 3: 7; I. John 4: 17; see especially Rev. 20: 12, 13).

III. Sin.

1. The nature of sin (I. John 3: 4). (a) Sins committed in ignorance (Romans 2: 12; Book of Mormon, II. Nephi 9: 25, 26; Doc. and Cov. 76: 72; and 14: 54). (b) Wilful sin (Book of Mormon II. Nephi 9: 27).

2. Punishment for sin. (a) A natural consequence. (b) Graded according to the offense (Doc. and Cov. 76: 82-85; 82: 21; 104: 9; 63: 17; Book of Mormon, II. Nephi 1: 13; 9: 27; 28: 23). (c) Duration of Punishment, true significance of endless or eternal punishment (Doc. and Cov. 19: 4-12).

DIED.

HANNAH.—At Jarrow, Durham County, November 1, 1907, Margaret, the beloved daughter of Thomas and Maria Hannah, of the West Hartlepool branch, aged 15 years. She was a faithful member of the Church. The funeral service was conducted by Elder W. M. Jones.

BURROWS.—At Swadlincote, Derbyshire, January 14th, 1908, Herbert Burrows, aged 59 years. Brother Burrows was a faithful Latter-day Saint.

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